



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

La Religión del Imperio de los Incas. JACINTO JIJÓN Y CAAMAÑO. (Quito: Tipografía y Encuadernación Salesianas, 1919. Pp. 452.)

Among the younger intellectuals of the Andean countries Don Jacinto Jijón y Caamaño, of Quito, Ecuador, occupies an eminent position. He is the direct successor to the labors so effectively carried on by the late Archbishop of Quito, Federico González-Suárez. Archbishop González-Suárez was undoubtedly one of the greatest writers on Andean history and prehistory, and his work was always distinguished by a scholarly solidity in perfect keeping with his own fine and saintly character. Sr. Jijón has definitely proved many times that he is well worthy to carry on the work of his famous friend, the great prelate who wrote the *Historia General del Ecuador* and *Prehistoria Ecuatoriana*. The works of Archbishop González-Suárez prove conclusively that there is no incompatibility between solid science and the doctrine of Holy Mother Church; it would be well for the intellectual life of several Hispanic American countries were their chief thinkers to ponder well this aspect of the late Archbishop's labors.

The book at present under consideration was written four years ago. It is dedicated "A la santa memoria de mi madre. Paris, Febrero de 1916." All who knew Señora Caamaño de Jijón declare her to have been a woman of wonderfully gracious charm, of unusual intellectual attainments, and of sweet and practical piety. She finds a fitting memorial in this book by her son.

The first chapter (pp. 1 to 97), is entitled "Las huacas." It emphasizes the important fact that sun-worship was peculiar to the Inca clan or "royal family" of Cuzco and that the mass of the people adored a vast variety of minor and local gods called *huacas*. The various *huaca*-cults were, from the point of view of both evolution and of history, far older than the sun-cult of the Inca clan. They lasted longer, too, for, being profoundly rooted among the lowest orders of the people, they were harder to stamp out. Indeed, some sardonic soul may say that even today they flourish as vigorously as ever in the remote folds of the Andean ravines.

In studying the *huacas*, Sr. Jijón examines similar intellectual and spiritual manifestations among other primitive peoples the world over. His method is the illustrative one so successfully used by Fraser, Westermarck, and others. In using it, Sr. Jijón displays a wide acquaintance with the best anthropological writers. Lang, Reinach, Réville, Im Thurn, Clodd, Spencer, Lubbock, Dorman, Hastings, Parkman and many other famous authors are cited generously in his im-

portant footnotes. In short, this chapter is a definite and authoritative summary of the animistic *huaca*-cults of Peru. *Huacas* were usually rivers, boulders, and similar objects.

The second chapter (pp. 99 to 173), treats of the *conopas*. As long ago as 1621, Father Joseph de Arriaga compared the *conopas* to the *Lares* and *Penates* of the Romans. The chief contrast between *huaca*-worship and *conopa*-worship lies in the fact that the former was open and public, being participated in by a whole valley or province, whereas the latter was a strictly private matter, shared in only by the members of one clan or family. Most of the *conopas* were small stones carefully carved into divers shapes. They partook of the character of talismans to a large extent. Both *huacas* and *conopas* were made the recipients of elaborately staged sacrifices and ritualistic supplications. Besides the more general sort of *conopas*, there were maize-*conopas*, potato-*conopas*, llama-*conopas*, and other special classes of *conopas* the object of which is plain enough. Sometimes these took the form of finely made statuettes; sometimes they were vessels molded to represent the object to which the *conopa* in question had especial reference. All *conopas* were ordinarily transmitted from father to son.

The third chapter (pp. 175 to 301), discusses the *apachitas*, a class of objects which has excited much comment. They are piles of stones and sticks found at the summits of mountain-passes, along roads in the deserts or on the plains, or marking some special spot upon the way. Similar piles of stones may be found all over the world. After going into the whole matter very deeply, Sr. Jijón comes to the conclusion that the *apachitas* of Incaic Peru were merely a class of genii of the road to whom small propitiatory offerings were made by wayfarers.

The fourth chapter (pp. 303 to 372), takes up the matter of sacred mountains and discusses it in a manner worthy of the rest of the book. The last two chapters (pp. 373 to 451), examine a considerable variety of minor cults.

The book is a real masterpiece of careful research. Yet it has one fault: carelessness in the matter of reproducing foreign (non-Spanish) names. Thus we find here and there "coldd" for "clodd," "la Plesche" for "la Flesche," "Middenfordf" for "Middendorf," "The Golden Bougg" for "The Golden Bough," "Fewks" for "Fewkes," and a number of other lamentable mis-spellings. Of course, to the Spanish-speaking mind, English, and even French and German, names seem barbarously unphonetic, but since they are so, writers of Spanish

speech should learn them letter by letter writing them for practice a number of times if need be, rather than make ugly and unseemly errors.

With this single exception, mentioned only in the hope that the fault will be avoided by Sr. Jijón in later works, the book under review is admirable. Both the paper and the type are good, and the material provided for students is of the very first importance.

PHILIP AINSWORTH MEANS.

La Primera Centuria. Tomo. 1. By PEDRO DÁVALOS Y LISSÓN. (Lima: Librería é Imprenta Gil, 1919.)

This work is the first volume of a very exhaustive examination of the political, economic, commercial, and social status of contemporary Peru. Its most striking characteristic is an implacable frankness not untinged by a noble melancholy. It is the work of one of Peru's best and wisest citizens. Coming from such a man, this book, which unhesitatingly analyzes the causes of Peru's relative backwardness, possesses peculiar significance and weightiness. Every line in it shows very clearly that Sr. Dávalos is filled with an ardor which consumes him with desire to see his country great, noble, and powerful, as she could and should be. The note of pessimism which, in some pages, rings too loudly and too insistently is the outcome of the utter righteousness of the patriotic aspirations of Sr. Dávalos. He longs to see his magnificent native land as splendidly successful as she ought to be in relation to the other nations of the world. Yet she is not as he would see her. The contrast between stern realities and his radiant imaginings causes the author to become dejected and bitter. It is against just such pessimism that contemporary Peru must fight with all her strength if she is ever to make herself the great nation she might presently become. "The reigning pessimism," as Sr. Dávalos himself calls it, is found in almost all the works of Peru's best thinkers. It is, to my mind, a most dangerous frame of mind.

With the exception of this single fault, the book takes high rank. From the literary point of view, it is first class, for many of its pages could well be used as models of modern Spanish prose. The information and statistics which it contains as to the trade, public instruction, social condition, and many another aspect of present-day Peru are both unexceptionable and various. This is largely due to the fact that Sr. Dávalos personally knows many sections of his own country. He is not one of those who consider a trip from Lima to Chosica a journey